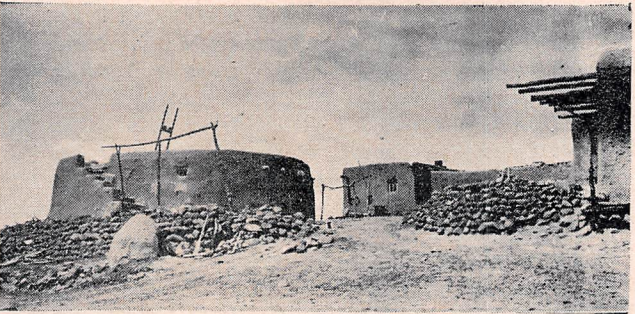


SCALP DANCERS.

Comanche girls in dance. The Comanches were noted horsemen and were masters of the Southwest along the Rio Grande. After 1875 they were removed to Oklahoma.

Scalping — a part of the head removed from prisoners as a trophy in some cases, as a belief that the strength of the enemy will be transferred to the warrior in other cases. The whites practiced it out of sheer meanness with a sadism unknown to the primitive Indian. In Montana, after decapitating slain Indians, the whites cut off all the ears, pickling them in whiskey. The heads were then boiled to get all skin off, and the skulls were inscribed with remarks of the victors found suitable. (Sherman and the Settlement of the West). Robert G. Athearn, Univ. of Okla. Press, 1956). Such display of the white Christian savagery was by no means an isolated case.



ZIA PUEBLO, CEREMONIAL CHAMBER (KIVA).

Courtesy Laboratory of Anthropology.

The Zia emblem of their god became the emblem of State of New Mexico. It is used in the State flag, auto license, road markers etc.

INDIAN MISCELLANY

There are three Indian broadcasts over radio stations, all three in New Mexico. KKIT in Taos in the Tiwa language, Al Lujan is the announcer, KTRC in Santa Fe in the Koresan language, Joe Herrera is the announcer. In Gallup and Indian hour in Navajo.

The Pueblo Indians speak the following languages: Tiwa by the Taos, Picuris, Sandia and Isleta pueblos. Tewa by the San Juan, Santa Clara, San Ildefonso, Nambe and Tesuque pueblos. Towa by the Jemez pueblo. Koresan by Cochiti, Santo Domingo, San Felipe, Santa Ana, Laguna, Acoma and Zia. All these Indians also speak Spanish.

In 1870 various chieftains, among them Red Cloud, Spotted Tail, Little Swan and others, were told to come to Washington to see the Great White Father (President Grant). The Government tried to impress the Chiefs with their armed power and through guile and flattery tried to talk them into giving up more land. The Indians made no bones. The Commissioners then indignantly asked

Little Swan how he became a great chief, by killing people? "Yes, responded Little Swan, "The same as the Great White Father in the White House." referring to Grant. Accounts of the visit are found in the New York Times, June 4,5,8,10,11, and July 9, 1879.

The Colorado whites seemed particularly thirsty for Indian blood. General Sherman, the American Eichman of that period appointed for solving the Indian problem, altho very humane and level-headed, had a low opinion of the Colorado whites, who clamored for soldiers to kill Indians. Said he: "The Utes are harmless and peaceable, and the Cheyennes and Arapahoes are off after the Buffalo, God only knows where... what did the Civilians want? Extermination?... I don't see how we can make a decent excuse of an Indian war. I have traveled all the way from Laramie without a single soldier as escort. I met single men unarmed traveling along the roads as in Missouri — cattle — horses graze loose far from their owners, most tempting to a starving Indian, and though Indians might easily make descent on these scatered ranches yet they have not done so."

"The Ute Indians ... have been reduced to a condition of absolute poverty that is painful to behold," said Sherman. "They are scattered and not hostile further than necessity compels them to steal occasionally a cow or a sheep to appease hunger... I have traveled myself through them without danger... I have seen wagons hauling wood and hay and grain right through their country without molestation, and all the talk about war is to get troupes sent here to make a market for the grain and stock the people have for sale at famine prices." (Sherman and the Settlement of the West. Robert G. Athearn, Univ. of Okla. Press).. Naturally, Sherman did not earn either respect or love from the Denverites, Colorado Springs, Pueblo, or the other communities he visited. He was abused, vilified by the Denver press during later periods. And the Coloradans eventually created situations that led to the slaughter and removal of the Indians.



Submitted by Evelyn Dahl

NAVAJO FRYBREAD

FRYBREAD is a great favorite of the Navajos.

It is quick, sheap, tasty, and filling. Try it yourself.

2½ cups of flour

½ teaspoon salt

2½ teaspoons baking powder.

Enough warm water to make s soft dough.

Mix all the ingredients and knead for about ten minutes (while the shortening heats). Pat into thin flat circles the size of pancakes. Cook by dipping in deep hot fat. Serve immediately. Sprinkle with sugar if desired.

KNEELING-DOWN BREAD

Strip the husks from fresh roasting ears, separating the coarse outer ones from the soft inner ones and saving both. Cut the grains of corn from the ears, scraping the milky kernels from the cob. Then run the corn through a food chopper. Hold soft husk in left hand, spooning the pulp into it. Then fold the husk snugly, like a cigaret and tuck the ends upward. It looks like a kneeling figure. Wrap the little bundles in the heavy husks and tie with fibers of same. The Navajo woman bakes them in ashes for two hours, but the same result can be achieved in one hour in a modern oven at low heat. Remove husks,



TAOS RECORDING PRESENTS

Three additional records were released by the TAOS RECORDINGS AND PUBLICATIONS, Box 492, Taos, N. M., all are on 33 RPM. Each one carries excellent background history on the back of the jacket. "New Mexican Alabados" sung by Cleofes Vigil of San Cristobal; "Taos Matachine Music", played by Adolfo Fresquez on the violin and Tranquilino Lucero, guitar; "Picuris Indian Songs" with Ramos Duran and Pat Martinez, containing the Social Dance song, Mountain Song, Corn Grinding Song, Captive Dance Song and Belt Dance. Write for their catalogue.

FOLK SONGS FAR AND NEAR, THE GARDNERS, INTERNATIONAL 13062. 12 international folk songs by the Houstonites Peter and Isabel Gardner sung well and with feeling where such mood is required and all in the flavor the nationality of a particular song required. The guitar accompaniment was good in all cases. Among the songs selected were: Cicerenella, better known to folk dancers as the Neapolitan Tarantella; Korobushka, but not for dancing; the popular French Canadian Ah, Si Mon Moine; the Andalusian Doce Cascabeles; the lovely English I Gave My Love An Apple; three Judeo-Israeli folk songs: Ayil, Bulbes and the best known of the Yiddish songs — Rozhinkes Mit Mandlen; songs from South Africa, Guam and the U.S.A. the last named are: Farm Song, Red Rosy Bush and Turn Your Radio On.

FOLKRAFT PRESENTS

FOLKRAFT issues lately a new batch of records on the 45 RPM, musically well executed. For Greece, recorded in Greece, are: Syrtos Pylaiais and Gaida Gidas — 1460, Karagouna and Pentazali — 1461, Tsakonikos and Vari Hasapikos — 1462. For Israel, recorded in Israel: Kol Dodi and Or Chavatzoloth — 337-1430, Ve David and Im Ba'Arasim — 337-1432, Megadim LeRe'i and Be'er Basadeh — 337-1436, Ta'am Haman and Bat Tsurim — 1473. The Ta'am Haman is especially delightful. Also the British Gathering Peascods and the Welsh Pant Corlan yr Wyn— 1472.



THE LAST DAYS OF THE SIOUX NATION. — By Robert M. Utley. Yale University Press. \$7.50.

Everyone has heard of the Indian Ghost Dance, in which chanting and stamping was expected to bring to life the dead buffalo and dead Indians and to cause the whites to disappear magically from the earth. Everyone, at least, has heard of Sitting Bull, religious leader among the Dakota Sioux. But few know exactly what happened in that fatal December of 1890.

Was the affair at Wounded Knee a battle or massacre? Was Sitting Bull a sinister inciter of murder or a martyred prophet?

Robert M. Utley, after conscientious digging through archives, military and civilian, after talks with Indians and officials, has provided an hour-by-hour picture of what happened on the Pine Ridge Reservation where the Ghost Dance was ended forever. The Indians had not meant to fight. The whites had not meant to attack them. But military orders, sent from a distance, made a tense situation impossible to handle peacefully.

In the end, it was Indian policemen who committed the first act of violence. Somehow the blaze ensued. Next day, the soldiers buried 84 Indian men, 44 women and 18 children. Fifty-one wounded were treated in the hospital, and at least two orphaned children were adopted by whites.

This "regrettable and tragic incident", as Utley calls it, takes up only part of his book. The rest is a careful account of Sioux dealings with the whites, from the time of the first treaty to their permanent settlement on reservations.

Much of the tragedy surrounding the Plains Indians could have been avoided. Treaty fulfilments could have been supervised. Indian ideals and work habits could have been considered. Decisions were made and actions taken with an intent that was sometimes noble. Yet they were based on a disregard of every way of life except that of middle-class Americans in the 19th century.

As we follow the Sioux history, carefully detailed by Utley, we see some grasping contractors and landgrabbers and some unbending military men. These were difficulties which could have been handled. But the constant attitude of government and even of Indian well-wishers was that of supreme, self-satisfied ignorance.

Ruth Underhill

RUTH UNDERHILL, reviewer of this book, is a historian with the University of Denver. This review appeared in the DENVER POST, with whose permission and that of Miss Underhill, we reprint in VILTIS.

A GUIDE FOR ISRAELI-JEWISH FOLK DANCERS, FLORENCE FREEHOF. BLOCH PUBLISHING CO., New York, \$1.50. It says: "Complete bibliography of all printed works in the United States and Israel." But it is not. First of all, a book of that nature can never be complete, as Israeli dances are cropping up constantly. It is complete until 1962. Then, in the bibliography she didn't mention DANCE AND BE MERRY VOL. I, by V. F. Beliajus, Clay-ton F. Summy publishers, which was the very first book to contain what was then called, Palestinian dances, published in 1940, and Merrily Dance in 1947. Nonetheless, it is about as complete as it could be plus many excellent pointers, list of publishers, recording companies and a list of records available.

BOOKS ABOUT INDIANS

There are books written about Indians, collectively and individual tribes, in the hundreds. From a true historic point of view try to select books written by anthropologists or printed by a University Press. Because books, as the movies, often tend to picture Indians as Villains and the white andventurers as heroes.

THE GOLDEN BOOK OF INDIAN CRAFTS AND LORE, W. Ben Hunt. The best there is and quite complete. Illustrated and in color. Contains a brief history, how to make costumes, accessories, how to dance, miscellany, etc. Excellent for Scout groups, recreational centers, schools and eaders.

INDIAN GAMES AND DANCES, Alice C. Fletcher, C. C. Birchard, Boston. Contains native songs.

INDIAN CAMPFIRE TALES, Efren Reveles, Exposition Press, N. Y. This book should be of special interest to Californians, and particularly those who are familiar with Idyllwild. Viltite Efren Reveles collected the legends from the Mission Indians around Idyllwild and makes fascinating reading about all the landmarks so familiar to the Idyllwild visitors.

AMERICAN HERITAGE BOOK OF INDIANS, Simon and Schuster, Co. Illustrated, Color plates, good history, excellent!